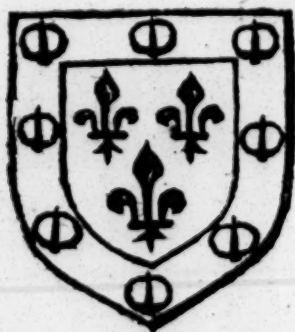


THE
CHARGE
OF THE
SCOTTISH
COMMISSIONERS

Against CANTERBVRIE and
the Lieutenant of IRELAND.

TOGETHER
VVith their Demand concerning
the Sixt Article of the
Treaty.

*The Lord is knowne by the Iudgement which hee exe-
cuteth. The wicked is snared in the workes of his
owne hands.*



Printed, Anno Dom. MDCXLI.

10-11-13

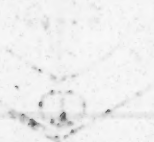
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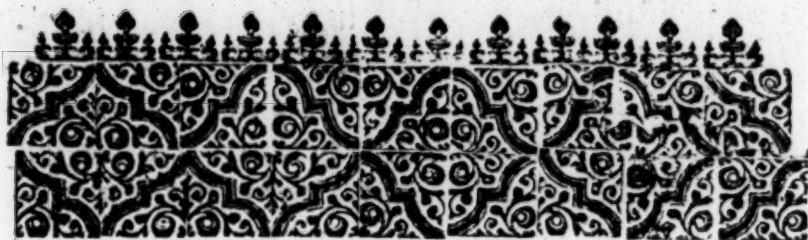
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The Charge of the Scottish Commissioners against the Prelate of CANTERBURY.

Novations in Religion, which are universally acknowledged to bee the main cause of commotions in Kingdomes and States, and are knowne to bee the true cause of our present troubles, were many and great, beside the bookes of Ordination, and Homilies, 1. Some particular alterations in matters of Religion, pressed upon us without order, and against Law, contrary to the forme established in our Kirk. 2. A new booke of Canons and Constitutions Ecclesiasticall. 3. A Leiturgie or booke of Common-prayer, which did also carry with them many dangerous errours in matters of doctrine. Of all which we challenge the Prelate of Canterbury, as the prime cause on earth.

And first, that this Prelate wes the author and urger of some particular changes, which made

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great

great disturbance amongst us, wee make manifest: 1. By fourteen letters subscribed, *W. Cant.* in the space of two yeirs, to one of our pretended Bishops, *Bannatine*, wherein hee often enjoineth him, and other pretended Bishops, to appeare in the Chappell in their white, contrary to the custome of our Kirk, and to his promise made to the pretended Bishop of Edinburgh, at the coronation; that none of them after that time, should bee pressed to weare these garments, thereby moving him against his will to put them on for that time, wherein he directeth him to give order for saying the English Service in the Chappell twice a day, for his neglect shewing him that hee wes disappointed of the Bishopricke of Edinburgh, promising him upon his greater caire of these novations, advancement to a better Bishopricke, taxing him for his boldnesse in preaching the sound doctrine of the reformed Kirkes, against Master *Mitchell*, who had taught the errours of *Arminius*, in the point of the extent of the mercie of Christ; bidding him send up a list of the names of Councillours and Senatours of the Colledge of Iustice, who did not communicate in the Chappell in a forme which wes not received in our Kirke, commending him when hee found him obsequious to these his commands, telling him that hee had moved the King the second time for the punishment of such as had not received in the Chappell: and wherein hee upbraideth him bitterly, that

that in his first Synod at Aberdein, hee had onely disputed against our custome of Scotland, of fasting sometimes on the Lords day, and presumptuously censuring our Kirk, that in this we were opposite to Christianity it selfe; and that amongst us there were no Canons at all: More of this stuffe may be seene in the letters themselves.

Secondly, by two papers of memoirs and instructions from the pretended Bishop of Saint *Androis*, to the pretended Bishop of *Rosse*, comming to this Prelate for ordering the affaires of the Kirk, and Kingdome of Scotland, as not onely to obtaine warrants, to order the Exchequer, the Privy Counsell, the great Commission of Surrenders, the matter of *Balmerino's* processe, as might please our Prelates, but warrants also for sitting of the High Commission Court once a week in Edinburgh, and to gain from the Noblemen, for the benefit of Prelates, and their adherents, the Abacies of *Kelfo*, *Arbroith*, *S. Androis*, and *Lindors*: and in the smallest matters to receive his commands, as for taking downe Galleries, and stone-walls, in the Kirks of Edinburgh, and Saint Androis, for no other end but to make way for Altars, and adoration towards the East, which besides other evils, made no small noise, and disturbance amongst the people, deprived hereby, of their ordinary accommodation for publique worship.

The second Novation which troubled our peace, was a booke of Canons, and Constituti-

ons Ecclesiasticall, obtruded upon our Kirk, found by our general assembly to be devised for establishing a tyrannicall power, in the Persons of our Prelates, over the worship of God, over the consciences, liberties, and goods of the people; and for abolishing the whole discipline, and government of our Kirk, by generall and provinciall assemblies, Presbyteries, and Kirk sessions, which was settled by law, and in continuall practise since the time of reformation; that Canterbury was Master of this worke, is manifest.

By a booke of Canons sent to him, written upon the one side onely, with the other side blanke, for corrections, additions, and putting all in better order, at his pleasure; which accordingly was done as may appeare by interlinings, marginals, and filling up of the blank page with directions sent to our Prelates; and that it was done by no other then Canterbury, is evident by his Magisteriall way of prescribing, and by a new copy of these Canons, all written with Saint *Androis* owne hand, precisely to a letter, according to the former castigations, sent backe for procuring the Kings warrant unto it, which accordingly was obtained; but with an addition of some other Canons, and a paper of some other corrections: According to which the booke of Canons thus composed, was published in print, the inspection of the bookes, instructions, and his letters of joy, for the successe of the worke, and of others letters

letters of the Prelate of London, and the Lord Sterling, to the same purpose; all which we are ready to exhibite, will put the matter out of all debate.

Beside this generall, there be some things more speciall worthy to be adverted unto, for discovering his spirit. 1. The 4. Canon of Cap. 8. for as much as no reformation in Doctrine, or Discipline can be made perfect at once in any Church; therefore it shall, and may be lawfull for the Church of Scotland, at *any time* to make remonstrance to his M. or his successors, &c. Because this Canon holdeth the doore open to more innovations, he writeth to the Prelate of Rosse his privy Agent, in all this worke, of his great gladnesse, that this Canon did *stand behind the Curtaine*, and his great desire that this Canon *may be printed fully as one that wes to be most usefull*. Secondly, the title prefixed to these Canons by our Prelates. Canons agreed upon to *be proponed to the severall Synods of the Kirk of Scotland*, is thus changed by Canterbury, Canons and constitutions *Ecclesiasticall*, &c. Ordained to be observed *by the Clergy*. He will not have Canons to come from the authority of Synods, but from the power of Prelates, or from the Kings prerogative. Thirdly, the

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formidable Canon, Cap. 1. 3. threatening no lesse then excommunication against all such persons whosoever shall open their mouthes against any of these books, proceeded not from our Prelates, nor is to be found in the copy sent from them, but is a thunderbolt forged in Canterburies own fire. 4. Our Prelates in divers places witnesse their dislike of Papists. A Minister shal be deposed if hee bee found negligent to convert Papists. Chap. 18. 15. The adoration of the Bread is a superstition to be cōdemned, Cap. 6. 6. They call the absolute necessity of Baptisme an errour of Popery, Chap. 6. 2. But in Canterburies edition, the name of Papists and Popery is not so much as mentioned. 5. Our Prelates have not the boldnesse to trouble us in their Canons, with Altars, Fonts, Chancels, reading of a long Leiturgie before Sermon, &c. But Canterbury is punctuall, and peremptory in all these. 6. Although the words of the tenth Canon Chap. 3. be faire, yet the wicked intentions of Canterbury and Ross, may bee seen in the point of justification of a sinner before God, by comparing the Canon as it came from our Prelats, and as it wes returned from Canterbury, and printed, our Prelates say thus: *It is manifest that the superstition of former ages, hath turned into a great*

great prophanenesse, and that people are growne old, for the most part, in doing any good, thinking there is no place to good workes, because they are excluded from justification, Therefore shall all Ministers, as their text giveth occasion, urge the necessity of good workes, as they would be saved, and remember that they are *via regni*, the way to the kingdome of heaven, though not *causa regnandi*, howbeit they be not the cause of salvation. Here Rols giveth his judgement, That hee would have this Canon simply commanding good workes to be preached, and no mention made what place they have or have not in justification. Upon this motion, so agreeable to Canterburies mind, the Canon is set down as it standeth without the distinction of *via regni*, or *causa regnandi*, or any word sounding thatway, urging onely the necessity of good works. 7. By comparing Can. 9. chsp. 18. as it was sent in writing from our Prelates, and as it is printed at Canterburies command, may be also manifest, that hee went about to establish auricular confession, and Popish absolution. 8. Our Prelates were not acquainted with Canons for inflicting of arbitrary penalties: But in Canterburies book, wheresoever there is no penalty expressly set down, it is provided that it shall be arbitrary, as the Ordinary shal think fittest. By these and many other the like, it is apparant, what

tyrannicall power he went about to establish in the hands of our Prelats, over the worship, & the souls and goods of men, over-turning from the foundation, the whole order of our Kirk, what seedes of Popery hee did sow in our Kirk, and how large an entry hee did make for the grossest novations afterward, which hath beene a maine cause of all their combustion.

The third and great Novation wes the booke of Common Prayer, administration of the Sacraments, and other parts of divine Service, brought in without warrant from our Kirk to be universally received, as the only forme of divine Service, under all highest paines both civill and Ecclesiasticall; which is found by our nationall assembly, beside the Popish frame, and formes in divine worship, to containe many Popish errors, and ceremonies, and the seeds of manifold and grosse superstitions, and idolatries and to be repugnant to the Doctrine, Discipline, and order of our reformation, to the confession of faith, constitutions of generall assemblies, and Acts of Parliament, establishing the true Religion: that this also wes Canterburies worke, Wee make manifest.

By the memoirs, and instructions sent unto

to him from our Prelates ; wherein they gave a speciall account of the diligence they had used, to doe all which herein they were enjoyned, by the approbation of the Service Booke sent to them ; and of all the marginnall corrections, wherein it varieth from the English booke, shewing their desire to have some few things changed in it, which notwithstanding wes not granted : This we find written by Saint *Andreis* owne hand, and subscribed by him, and nine other of our Prelates.

By Canterburies owne letters, witnesses of his joy, when the book wes ready for the presse, of his prayers that God would speed the worke, of his hope to see that service set up in Scotland, of his diligence to send for the Printer, and directing him to prepare a black letter, and to send it to his servants at Edinburgh, for printing this booke. Of his approbation of the proofes sent from the presse. Of his feare of delay, in bringing the worke speedily to an end, for the great good, (not of that Church, but) of the Church. Of his encouraging Rosse who wes entrusted with the presse, to go on in this peece of Service without feare of enemies. All which may be seene in the Autographs and by letters sent from the Prelate of

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London,

London to Roffe, wherein as he rejoyceth at the fight of the Scottish Canons; which although it should make some noife at the beginning, yet they would be more for the good of the Kirk, then the Canons of Edinburgh, for the good of the Kingdome. So concerning the Leirurgy he sheweth; that Roffe had sent to him, to have an explanation from Canterbury of some passage of the Service Booke, and that the presse behoved to stand till the explanation come to Edinburgh, which therefore he had in haste obtained from his Grace, and sent the dispatch away by Canterburies owne conveyance.

But the booke it selfe as it standeth interlined, margined and patcht up, is much more then all that is expressed in his letters, and the changes and supplements themselves, taken from the Masse booke, & other Romish Ritualls, by which he maketh it to vary from the booke of England, are more pregnant testimonies of his Popish spirit, and wicked intentions, which he would have put in execution upon us, then can bee denied. The large declaration professeth, that all the variation of our booke, from the booke of England, that ever the King understood, was in such things as the Scottish humours would

would better comply with, then with that which stood in the English service. These Popish innovations therefore have been surreptitiously inserted, by him without the Kings knowledge, and against his purpose. Our Scottish Prelates do petition that something may be abated of the English ceremonies, as the crosse in baptisme, the ring in marriage, and some other things. But Canterbury will not only have these kept, but a great many more, and worse superadded, which was nothing else, but the adding of fuel to the fire. To expresse and discover all, would require a whole booke, we shall only touch some few in the matter of the Communion.

This booke inverteth the order of the Communion, in the booke of England, as may be seen by the numbers, setting downe the orders of this new Communion, 1. 5. 2. 6. 7. 3. 4. 8. 9. 10. 11. Of the divers secret reasons of this change, we mention one onely, In joyning the spirituall praise and thanksgiving, which is in the booke of England, pertinently after the communion, with the prayer of consecration before the communion, and that under the name of Memoriall, or Oblation, for no other end, but that the memoriall and sacrifice of praise, men-

tioned in it, may bee understood according to the Popish meaning. *Bellar. de Missa, lib. 2. cap. 21.* Not of the spirituall sacrifice, but of the oblation of the body of the Lord.

It seemeth to bee no great matter, that without warrand of the book of England, the Presbyter going from the north end of the Table, shall stand during the time of consecration, at such a part of the table, where hee may with the more ease and decencie use both hands; yet being tried, it importeth much, as, that he must stand with his hinder parts to the people, representing (saith *Durand*) that which the Lord said of *Moses*, *Thou shalt see my hinder parts.* Hee must have the use of both his hands, not for any thing he hath to doe about the bread and wine, for that must bee done at the North end of the Table, and bee better seen of the people; but (as we are taught by the Rationalists) that he may be stretching forth his armes to represent the extension of Christ on the Crosse, and that hee may the more conveniently lift up the bread and wine above his head to be seen and adored of the people, who in the Rubrick of the generall Confession, a little before, are directed to kneel humbly on their knees, that the Priests
 cleave

elevation so magnified in the Masse, and the peoples adoration may goe together, That in this posture, speaking with a low voyce, and muttering (for sometimes hee is commanded to speake with a lowd voyce, and distinctly) hee bee not heard by the people, which is no lesse a mocking of God, and his people, then if the words were spoken in an unknowne language. As there is no word of all this in the English Service; so doth the book in King *Edwards* time, give to every Presbyter his liberty of gesture, which yet gave such offence to *Bucer*, the censurer of the book: and even in *Cassanders* own judgement, a man of great moderation in matters of this kinde, that he calleth them, *Nunquam satis execrandos Missæ gestus*, and would have them to be abhorred, because they confirme to the simple and superstitious *ter impiam & exitialem Missæ fiduciam*. The corporall presence of Christs body in the Sacrament, is also to be found here: for the words of the Masse-booke serving to this purpose, which are sharply considered by *Bucer* in King *Edwards* Leiturgie, and are not to bee found in the booke of England, are taken in here; Almighty God is incalled, that of his Almighty goodnesse he may vouchsafe so to blesse and sanctifie with his Word and Spirit, these

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gifts

gifts of bread and wine, that they may bee unto us the body and bloud of Christ.

The change here is made a work of Gods omnipotencie: the words of the Masse, *ut fiant nobis*, are translated in King Edwards booke, *That they may be unto us*, which are againe turned into Latine by *Alesius*, *Ut fiant nobis*. On the other part, the expressions of the booke of England at the delivery of the Elements of *feeding on Christ by faith*, and of *eating and drinking in remembrance that Christ died for thee*, are utterly deleated. Many evidences there bee in this part of the Communion, of the bodily presence of Christ, very agreeable to the doctrines taught by his Secretaries, which this paper cannot containe. They teach us that Christ is received in the Sacrament, *Corporaliter*, both *objectiue* and *subjectiue*. *Corpus Christi est obiectum quod recipitur, & corpus nostrum subjectum quo recipitur.*

The Booke of England abolisheth all that may import the oblation of any unbloody Sacrifice, but here we have besides the Preparatorie oblation of the Elements, which is neither to be found in the booke of England now, nor in King Edwards booke of old, the oblation of the body and blood of Christ, which *Bellarmino* calleth, *Sacrificium Laudis, quia Deus*

Deus per illud magnopere laudatur. This also agreeth well with their late doctrine. We are ready when it shall be judged convenient, and we shall be desired, to discover much more matters of this kinde, as grounds laid for *missa sicca*, or the halfe Messe, The private Messe without the people, Of communicating in one kinde, Of the Consumption by the Priest, and Consummation of the Sacrifice, Of receiving the Sacrament in the mouth, and not in the hand, &c.

Our Supplications were many against these Bookes, but Canterbury procured them to be answered with terrible Proclamations. Wee were constrained to use the remedy of Protestation; but for our Protestations, and other lawfull meanes, which we used for our deliverance, Canterbury procured us to be declared Rebels and Traitors in all the Parish Kirks of England: when we were seeking to possesse our Religion in Peace, against these Devices and Novations, Canterbury kindleth warre against us. In all these it is knowne that he was although not the sole, yet the Principall Agent and Adviser.

When by the Pacification at Berwick, both Kingdomes looked for Peace and Quietnesse, he spared not openly in the hearing of many, often before the King, and privately at the

Counsell-table, and the privy Jointo to speak of us as Rebels and Traitors, and to speake against the Pacification as dishonourable, and meet to be broken. Neither did his malignancie and bitterneffe ever suffer him to rest, till a new warre was entered upon, and all things prepared for our destruction.

By him was it that our Covenant, approven by Nationall Assemblies, subscribed by his M. Commissioner, and by the Lords of his M. Counsell, and by them commanded to be subscribed by all the Subjects of the Kingdome, as a Testimony of our duty to God, and the King, by him was it still called Ungodly, Damnable, Treasonable; by him were Oaths invented, and pressed upon divers of our poore Countrey-men, upon the pain of imprisonment, and many miseries which were unwarrantable by Law, and contrary their Nationall Oath.

When our Commissioners did appeare to render the reasons of our Demands, he spared not in the presence of the King, and Committee, to raile against our Nationall Assembly, as not daring to appeare before the World, and Kirkes abroad, where himselfe and his Actions were able to endure tryall, and against our just and necessary defence, as the most malicious and Treasonable Contempt of

of Monarchicall Government that any by-gone age had heard of: His hand also was at the Warrant for the restraint and imprisonment of our Commissioners, sent from the Parliament, warranted by the King, and seeking the Peace of the Kingdomes.

When we had by our Declarations, Remonstrances, and Representations, manifested the truth of our Intentions, and lawfulness of our Actions, to all the good Subjects of the Kingdome of England, when the late Parliament could not be moved to assist, or enter in warre against us, maintaining our Religion, and Liberties, Canterbury did not onely advise the breaking up of that high and honourable Court, to the great griefe and hazard of the Kingdome, but, (which is without example) did sit still in the Convocation, and make Canons and Constitutions against us, and our just and necessary defence, ordaining under all highest paines, that hereafter the Clergy shall preach foure times in the year, such doctrine as is contrary, not only to our proceedings, but to the doctrine & proceedings of other reformed Kirks, to the judgement of all sound Divines, & Politiques, and tending to the utter slavery and ruining of all Estates and Kingdomes, and to the dishonour of Kings and Monarchs. And as if this had not beene sufficient, he procured

fix Subsidies to be lifted of the Clergy, under paine of Deprivation to all that should refuse. And which is yet worse, and above which Malice it selfe cannot ascend, by his meanes a Prayer is framed, printed, and sent through all the Paroches of England, to bee said in all Churches in time of Divine Service, next after the Prayer for the Queene and Royall Progeny, against our Nation by name of trayterous Subjects, having cast off all obedience to our anointed Sovereigne, and comming in a rebellious manner to invade England, that shame may cover our faces, as Enemies to God and the King.

Whosoever shall impartially examine what hath proceeded from himselfe, in these two books of Canons and Common Prayer, what Doctrine hath beene published and printed these yeares by-past in England, by his Disciples and Emissaries, what grosse Popery in the most materiall points we have found, and are ready to shew in the posthume writings, of the Prelate of Edinburgh, and Dumblane, his owne creatures, his neereft familiars, and most willing instruments to advance his counsells, and projects, shall perceiue that his intentions were deepe and large against all the reformed Kirks, and reformation of Religion, which in his Majesties dominions
wes

wes panting and by this time had rendered up the Ghost, if God had not in a wonderfull way of mercy prevented us: And that if the Pope himselfe had beene in his place, he could not have beene more Popish, nor could he more zealously have negotiated for Rome, against the reformed Kirks, to reduce them to the Heresies in Doctrine, the Superstitions and Idolatry in worship, and the Tyranny in Government, which are in that Sec, and for which the Reformed Kirks did separate from it, and come furth of Babel. From him certainly hath issued all this deluge which almost hath overturned all. We are therefore confident that your Lordships will by your meanes deale effectually with the Parliament, that this great firebrand be presently removed from his Majesties presence, and that he may be put to tryall, and put to his deserved censure according to the Lawes of the Kingdome, which shall be good service to God, honour to the King and Parliament; terror to the wicked, and comfort to all good men, and to us in speciall, who by his meanes principally have beene put to so many and grievous afflictions, wherein we had perished, if God had not beene with us.

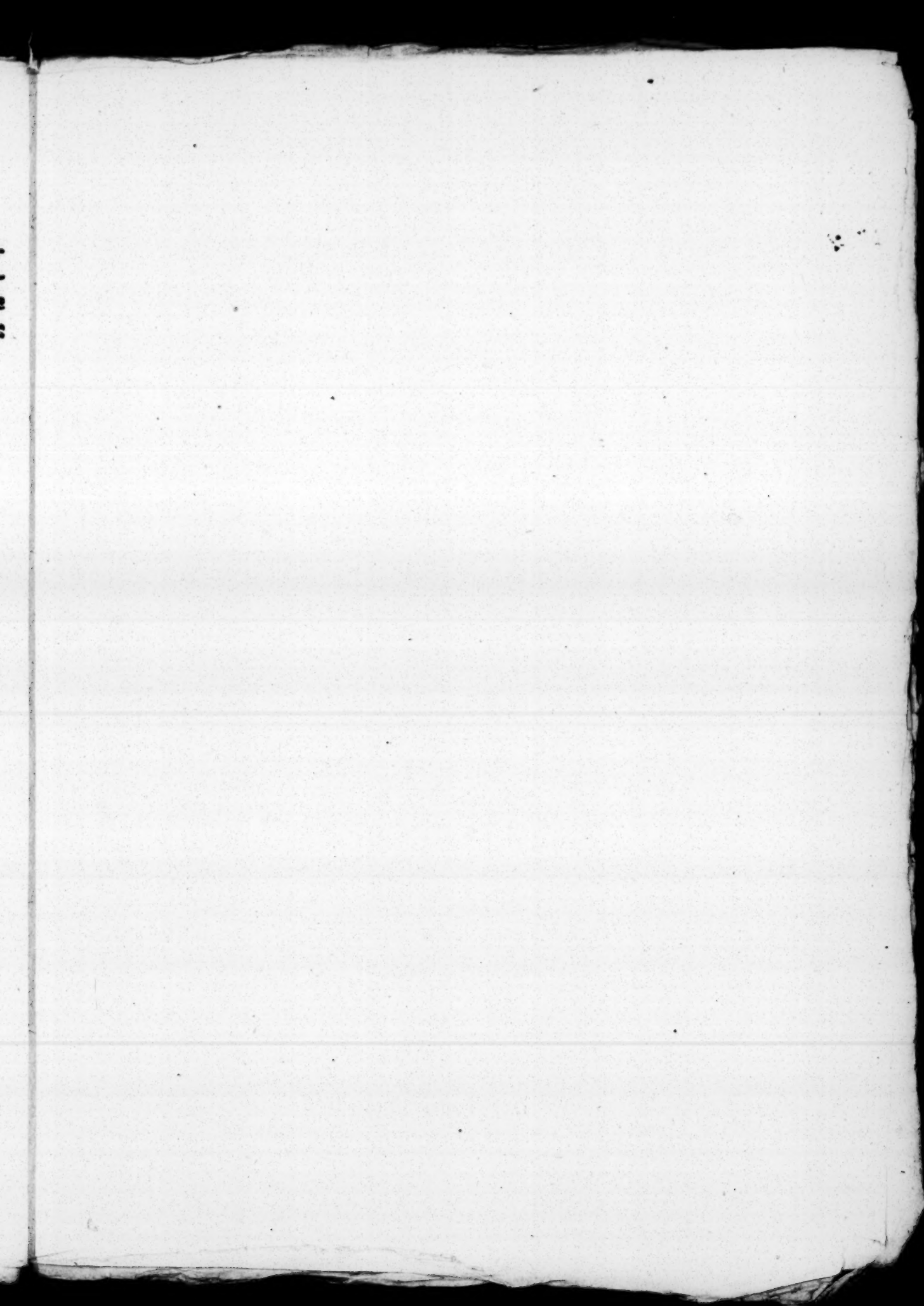
We do indeed confesse that the Prelates of England have beene of very different humours, some of them of a more hot, and others of them, men of a more moderate temper, some of them more, and some of them lesse inclinable to Popery, yet what knowne truth, and constant experience, hath made undeniable, we must at this opportunity professe, that from the first time of Reformation of the Kirk of Scotland, not only after the comming of King *James* of happy memory into England, but before, the Prelates of England, have beene by all meanes uncessantly working the overthrow of our discipline, and governement. And it hath come to passe of late, that the Prelates of England having prevailed, and brought us to subjection in the point of Governement, and finding their long waited for opportunity, and a rare congruity of many spirits, and powers, ready to operate for their ends, have made a strong assault upon the whole externall worship, and doctrine of our Kirk. By which their doing they did not aime to make us to reform to England, but to make Scotland first (whose weaknesse in resisting, they had before experienced, in the Novations of Governement, and of some

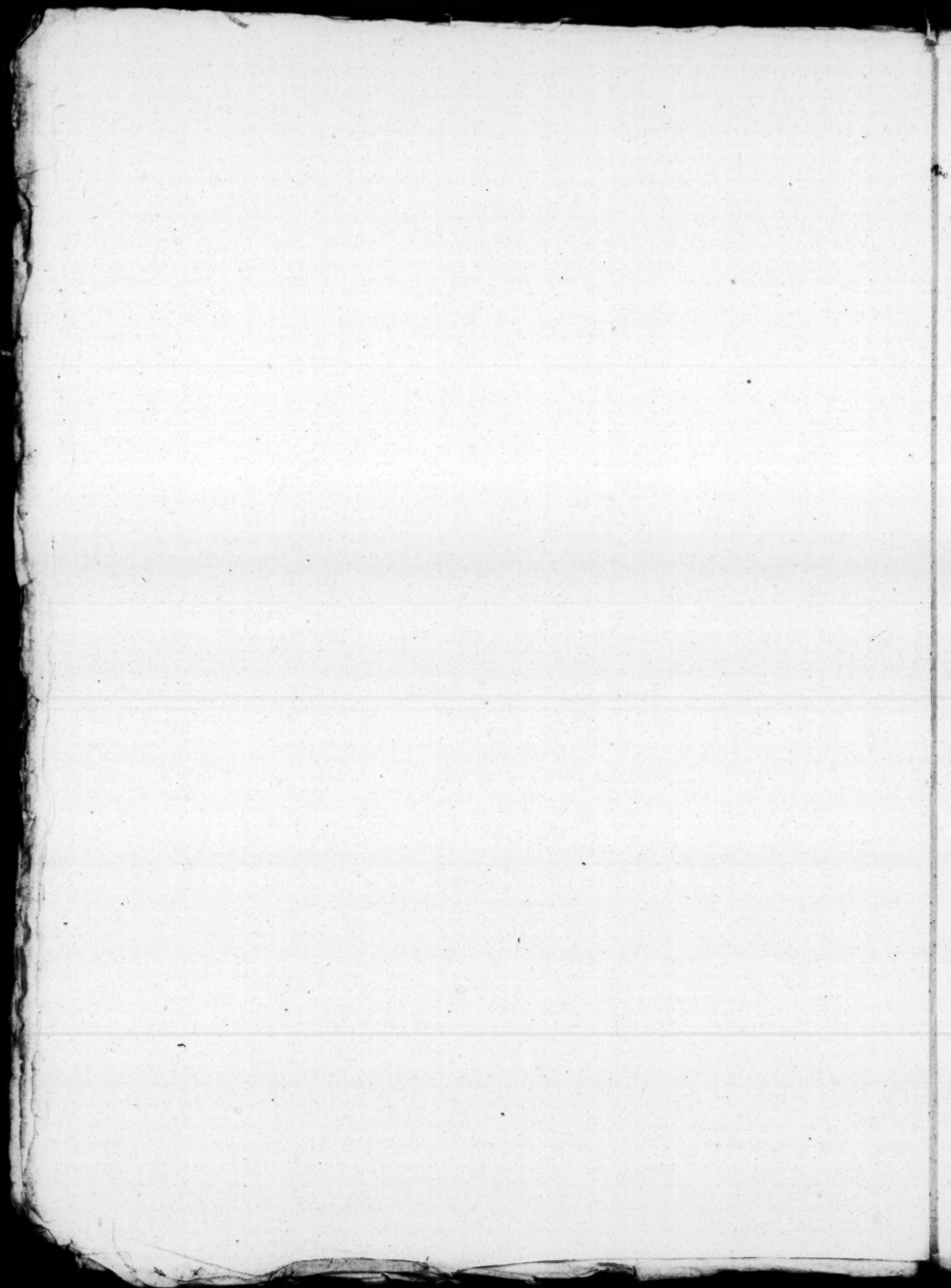
some points of Worship) and thereafter England conforme to Rome, even in these matters, wherein England had seperated from Rome, ever since the time of Reformation. Anevill therefore which hath issued, not so much from the personall disposition of the Prelates themselves, as from the innate quality and nature of their office, and Prelaticall Hierarchy, which did bring furth the Pope in ancient times, and never ceaseth till it bring furth Popish doctrine and worship, where it is once rooted, and the principalls thereof fomented and constantly followed. And from that antipathy and inconsistency of the two formes of Ecclesiasticall government, which they conceived, and not without cause, that one Iland united also under one head, and Monarch, wes not able to beare: the one being the same in all the parts and powers, which it wes in the times of Popery, and now is in the Roman Church: The other being the forme of Government, received, maintained, and practised, by all the reformed Kirks, wherein by their owne testimonies, and confessions, the Kirk of Scotland had amongst them no small eminency. This also wee
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represent to your Lordships, most serious consideration, that not only the fire-brands may be removed, but that the fire may be provided against, that there be no more combustion after this.

FINIS.







THE
CHARGE OF THE
Scottish Commissioners
against the Lievetenant of
IRELAND.

IN our Declarations
wee have joyned
with *Canterbury*, the
Lord Lievttenant of
Ireland, whole ma-
lice hath set all his
wits and power on work, to devise and
doe mischief against our Kirke and
Countrey.

No other cause of his malice can we

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conceive, but 1. his pride & supercilious disdain of the Kirk of Scotland, which in his opinion declared by his speeches, hath not in it almost any thing of a Kirk, although the Reformed Kirks, & many worthy Divines of England, have given ample testimony to the Reformation of the Kirk of Scotland. Secondly, our open opposition against the dangerous innovation of religion intended, and very far promoted in all his Majesties dominions; of which hee hath shewed himselfe, in his own way no lesse zealous then Canterbury himselfe, as may appeare by his advancing of his Chaplain, D. *Bramble* not only to the Bishoprick of Derry, but also to be Vicar generall of Ireland, a man prompted for exalting of Canterburian Popery, and Arminianisme, that thus himself might have the power of both swords against

gainst all that should maintaine the reformation; by his bringing of D. Chappell, a man of the same spirit, to the university of Dublin, for poisoning the fountaines, and corrupting the Seminaries of the Kirk. And thirdly, when the Primate of Ireland did presse a new ratification of the Articles of that Kirke, in Parliam. for barring such novations in Religion, hee boldly menaced him with the burning, by the hand of the Hang-man, of that Confession, although confirmed in former Parliaments.

When he found that the reformation begun in Scotland, did stand in his way, he left no means unessaied to rub disgrace upon us, and our cause. The peeces printed at Dublin, *Examen conjurationis Scoticanae*, the ungirding of the Scottish armour: the Pamphlet bearing the counterfeit name of

Lyfimachus Nicanor; all three so full of calumnies, slanders, and scurrilities against our countrey, and reformation, that the Iesuits in their greatest spite, could not have said more; yet not onely the Authors were countenanced and rewarded by him, but the books must bear his name, as the great Patron both of the worke and workman.

When the Nationall oath and covenant warranted by our generall Assemblies, was approved by Parliament, in the Articles subscribed in the Kings name, by his Majesties high Commissioner, and by the Lords of privie Councel, and commanded to be sworn by his Majesties subjects of all ranks: and particular and plenary information was given unto the Lievetenant, by men of such quality, as hee ought to have beleaved, of the loyalty of our hearts to the King, of the lawfulness of
our

our proceedings, and innocencie of our Covenant, and whole course, that hee could have no excuse: yet his desperate malice made him to bend his craft and cruelty, his fraud and forces against us. For first, hee did craftily call up to Dublin some of our Countrey-men, both of the Nobility and Gentry, living in Ireland, shewing them, that the King would conceive and account them as conspirers with the Scots, in their rebellious courses; except some remedy were provided: and for remedy, suggesting his owne wicked invention, to present unto him and his Councell, a petition, which hee caused to bee framed by the Bishop of Raphoe, and was seene and corrected by himselfe, where-

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in they petitioned to have an oath given them, containing a formall renunciation of the Scottish Covenant, and a deep assurance never so much as to protest against any of his Majesties commandments whatsoever.

No sooner was this oath thus craftily contriv'd, but with all haste it is sent to such places of the kingdome where our Countrey-men had residence: and men, women, and all other persons, above the yeares of sixteene, constrained either presently to take the oath, and thereby renounce their Nationall Covenant as seditious and traiterous, or with violence and cruelty to bee haled to the jayl, fined above the value of their estates, and to bee kept close prisoners, and so farre as wee know,

know, some are yet kept in prison, both men and women of good quality, for not renouncing that Oath, which they had taken forty yeares since, in obedience to the King who then lived. A cruelty ensued which may paralell the persecutions of the most unchristian times: For weake women, dragged to the Bench to take the Oath, died in the place, both mother and child: hundreds driven to hide themselves, till in the darknesse of the night they might escape by sea to Scotland, whither thousands of them did flye, being forced to leave Cornes, Cattels, Houles, and all they possessed, to be a prey to their persecuting enemies, the Lievetenants Officers. And some indicted and declared guilty of high treason,

treason; for no other guiltinesse but for subscribing our Nationall Oath, which wes not onely impiety and injustice in it selfe, and an utter undoing of his Majesties subjects, but wes a weakning of the Scots plantation, to the prejudice of that kingdome, and his M. service, and wes a high scandall against the Kings honour, and intollerable abuse of his Majesties trust and authority: his Majesties commission, which wes procured by the Lievetenant, bearing no other penalty then a certification of noting the names of the refusers of the Oath.

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But this his restlesse rage and insatiable cruelty against our Religion and Country, cannot be kept within the bounds of *Ireland*.

By his meanes a Parliament is called, And although by the sixe subsidies granted in Parliament not long before, and by the base meanes which himselfe and his Officers did use, as is contained in a late remonstrance, that Land was extreemly impoverished, yet by his Speeches, full of Oaths and Asseverations, that we were Traytors and Rebels, casting off all Monarchiall government, &c. he extorted from them 4. new Subsidies, and *in dicta pausa* before we were heard, procured that a warre was undertaken, and forces should be leavied against us as a Rebellious Nation, which was also intended to be an example and Precedent to the Parliament of *England* for granting subsidies, and sending a *powerfull* Army for our utter ruine. According to his appointment in Parliament, the Army was gathered, and brought downe to the Coast, threatening a daily invasion of our Countrey, intending to make us a conquered Province, and to destroy our Religion, Liberties, and Lawes, and thereby laying upon us a necessity of vast charges, to keepe forces on foot on the West Coast to waite upon his coming. And as the warre was denounced, and forces levied before wee were heard. So before the denouncing of the

warre, our ships, and goods on the Irish coast were taken, and the owners cast in prison, and some of them in Irons. Frigats was sent forth to scoure our Coasts, which did take some, and burne others of our Barkes.

Having thus united the Kingdome of *Ireland*, and put his forces in order there against us, with all hast he commeth to *England*.

In his parting, at the giving up of the Sword, hee openly avowed our utter ruine and desolation, in these or the like words. *If I returne to that honourable Sword I shall leave of the Scots neither root nor branch.*

How soone he commeth to Court, as before he had done very evill offices against our Commissioners, clearing our proceedings before the point; So now hee useth all meanes to stirre up the King and Parliament against us, and to move them to a present warre,
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according to the Precedent, and example of his owne making in the Parliament of *Ireland*. And finding that his hopes failed him, and his designes succeeded not that way, in his nimbleness he taketh another course, that the Parliament of *England* may be broken up, and despising their wisdom and authority, not onely with great gladnesse accepteth, but useth all meanes that the conduct of the Army, in the expedition against *Scotland*, may be put upon him; which accordingly hee obtaineth as generall Captaine, with power to Invade, kill, slay, and save at his discretion, and to make any one, or moe Deputies in his stead, to doe, and execute all the power and authorities committed to him.

According to the largeness of his Commission, and Letters patents of his devising, so were his deportments afterwards; for when the Scots, according to their Declarations sent before them, were coming in a peace-

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able way, farre from any intention to invade any of his Majesties Subjects, and still to supplicate his Majetty for a settled peace, he gave order to his officers to fight with them on the way, that the two Nations once entred in blood, whatsoever should be the successe, he might escape tryall and Censure, and his bloody designs might be put in execution against his Majesties Subjects of both Kingdomes,

When the Kings Majesty was againe enclined to hearken to our Petitions, and to compose our differences in a peaceable way, and the Peeres of *England* convened at *Yorke*, had, as before in their great wisdom and faithfullnesse given unto his Majesties Counsels of peace, yet this firebrand still smoaketh, and in that honourable Assembly, taketh upon him to breath out threatnings against us as Traytors, and enemies to Monarchicall government, That we may be sent home againe in

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our blood, and he will whip us out of *England*.

And as these were his Speeches in the time of the treaty, appointed by his Majesty at *Rippon*, that if it had beene possible, it might have beene broken up, So when a Cessation of Armes, was happily agreed upon there, yet hee ceaseth not, but still his practises were for warre, His under Officers can tell who it was that gave them Commission, to draw neere in Armes beyond the *Teeſe*, in the time of the treaty at *Rippon*.

The Governour of *Barwicke* and *Carlile* can shew, from whom they had their Warrants for their acts of Hostility, after the Cessation was concluded. It may bee tryed how it commeth to passe, that the *Ports* of *Ireland* are yet closed, our Countrey-men for the Oath still kept in prison, Traffique interrupted, and no other

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face of affaires, then if no cessation had
beene agreed upon.

We therefore desire that your Lord-
ships will represent to the Parliament,
that this great Incendiarie upon these,
and the like offences, not against parti-
cular persons, but against Kingdomes,
and Nations, may be put to a tryall,
and from their knowne, and renown-
ed justice, may have his deserved pu-
nishment.

16 Decemb, 1640.

FINIS.



THE
SCOTTISH
Commissioners Demand
concerning their sixt
ARTICLE.



Concerning our Sixt demand, Although it hath often come to passe, that these who have been joy-
ned by the bonds of Religion, and Nature, have suffered themselves to be divided about the

things of this World ; And although our Adversaries, who no lesse labour the division of the two Kingdomes, then wee doe all seek Peace, and follow after it, as our common Happinesse, doe presume that this will be the Partition wall, to divide us, and to make us lose all our labours taken about the former
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Demands, Wherein by the help of God, by his Majesties Princely goodnesse, and Iustice, and your Lordships noble, and equal dealing, Wee have so fully accorded, and to keep us from providing for a firme and weell grounded Peace, by the wisdome, and justice of the Parliament of England, which is our greatest desire expressed in our last Demand. We are still Confident, that as wee shall concerning this Article represent nothing but what is true, Iust, and Honourable to both Kingdomes; So will your Lordships hearken to us, and will not suffer your selves, by any flanders, or suggestions, to be drawne out of that straight and safe way, wherein yee have walked since the beginning.

IT is now Wee suppose knowne to all England, especially to both the Honourable Houses of Parliament, And by the occasion of this Treatie, more particularly to your Lordships, That our distresses in our Religion, and Liberties were of late more pressing then Wee were able to beare, That our Complaints and Supplications for redresse, were answered at last with the terrours of an Army; That after a Pacification greater Preparations were made for warre, whereby many Acts of Hostilitie were done against us, both by Sea and Land; The Kingdome wanted

wanted administration of Iustice, and Wee
 constrained to take armes for our defence;
 That wee were brought to this extreame, and
 intollerable necessitie, either to maintaine
 divers Armies upon our borders against In-
 vasion from England, or Ireland, still to be
 deprived of the benefit of all the Courts of
 Iustice, and not onely to maintaine so many
 thousands as were spoiled of their ships, and
 goods, but to want all Commerce by Sea, to
 the vndoing of Merchants, of Saylor, and
 many others who lived by Fishing, and whose
 callings are vpholden from hand to mouth
 by Sea trade: Any one of which evils is able
 in a short time to bring the most potent
 Kingdome to Confusion, Ruine and Defola-
 tion, how much more all the three at one
 time combined to bring the Kingdome of
 Scotland to be no more a Kingdome: Yet all
 these behoved we either to endure, and under
 no other hope, then of the perfect slavery of
 our selves, and our posterity in our Soules,
 lives, and Meanes; Or to resolve to come in-
 to England, not to make Invasion, nor with
 any purpose to fight, except we were forced,
 God is our Iudge, our actions are our wit-
 nesses, and England doth now acknowledge
 the truth, against all suspitions to the contra-
 ry, and against the impudent lyes of our Ene-
 mies, But for our reliefe, defence, and prefer-
 vation

vation which wee could find by no other meanes, when we had essayed all meanes, and had at large expressed our pungent, and pressing necessities, to the Kingdome, and Parliament of England. Since therefore the Warre on our part (which is no other but our comming into England with a guard) is defensive, and all men doe acknowledge, that in common equity, the defendant should not be suffered to perish in his just and necessary defence, but that the pursuer, whether by way of Legall Proceffe in the time of Peace, or by way of violence, and unjust invasion in the time of warre, ought to beare the charges of the defendent. Wee trust that your Lordships will thinke that it is not against reason for us, to demand some reparation of this kind. And that the Parliament of England by whose Wisedome and Iustice we have expected the redresse of our wrongs, will take such course, as both may in reason give us satisfaction and may in the notable demonstration of their Iustice serve most for their own honour.

Our earnestnesse in following this our Demand, doth not so farre wrong our sight, and make us so undiscerning, as not to make a difference betweene the Kingdome, and Parliament of England, which did neither discern
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nor set forward a Warre against us, And that Prevalent faction of Prelats and Papists who have moved every stone against us, and used all sorts of meanes not onely their counsells, Subsidies and forces, but their Kirk Canons, and prayers for our utter Ruine, which maketh them obnoxious to our just accusations, and guilty of all the losses, and wrongs, which this time past wee have sustained: Yet this wee desire your Lordships to consider, That the Estates of the Kingdome of Scotland being assembled, did endeavour by their Declarations, Informations, & Remonstrances, and by the proceedings of their Commissioners, to make knowne unto the Counsell, Kingdome, and Parliament of England, and to forewarne them of the mischief intended against both Kingdomes, in their Religion, and Liberties, by the Prelates, and Papists, to the end, that our Invasion from England might have bin prevented, if by the Prevalencie of the faction it had beene possible. And therefore wee may now with the greater reason, & confidence presse our Demand, That your Lord^{ps}, the Parliament, the Kingdome, and the King himselfe may see us repared in our losses at the cost of that faction by whose meanes we have sustained so much dammage, And which, except they repent, will find sorrow recompensed for our griefe,

Torments for our toyle, and an infinite greater losse for the Temporall losses, they have brought upon a whole Kingdome, which was dwelling by them in Peace.

All the devices and doings of our common enemies were to beare downe the Truth of Religion, and the just liberties of the Subjects in both Kingdomes. They were confident to bring this about one of two ways: Either by blocking us up by Sea & Land to constraine us to admit their will for a Law both in Kirck, and policy, and thus to make us a Precedent for the like misery in England, or by their Invasion of our Kingdome to compell us furiously, and without order, to break into England, that the two Nations once entered in a bloody Warre, they might fish in our troubled Waters, and catch their desired Prey. But as wee declared before our comming: Wee trusted that God would turne their Wisedome into foolishnesse, and bring their devices upon their owne Pates, by our Intentions, and Resolutions to come into England as among our Brethren, in the most peaceable way that could stand with our safety, in respect of our common Enemies, to present our Petitions for settling our peace, by a Parliament in England, wherein the Intentions and Actions, both of our Adversaries

versaries, and ours might be brought to light, The Kings Majesty, and the Kingdome rightly informed, The Authors, and Instruments of our divisions, and troubles punished, All the mischiefes of a Nationall, and doubtfull Warre prevented, and Religion, and Liberty with greater Peace, and Amity then ever before established, against all the Craft and violence of our enemies. This was our Declaration before wee set our foot into England, from which our deportments since have not varied. And it hath bin the Lords wonderfull doing, by the wise Counsels, and just proceedings of the Parliament, to bring it in a great part to passe, and to give us lively hopes of a happy Conclusion: And therefore wee will never doubt, but that the Parliament in their Wisedome and Iustice, will provide that a proportionable part of the Cost, and charges of a worke so great and so comfortable to both Nations bee borne by the Delinquents there, that with the better Conscience the good People of England may sit under their owne Vines, and Figtrees, Refreshing themselves, although upon our greater Paines and Hazard, yet not altogether upon our cost and charges, which wee are not able to beare.

The Kingdome of England doth know and confesse, that the Innovation of Religion

and Liberties in Scotland, were not the principall designe of our common Enemies, but that both in the Intention of the Workers, whose zeale was hottest for settling their devices at home : And in the Condition of the Worke, making us whom they conceived to be the weaker for opposition, to bee nothing else but a leading case for England. And that although by the power of G O D, which is made perfit in weaknesse, they have found amongst us greater resistance, then they did feare, or either they or our selves could have apprehended; Yet, as it hath beene the will of God that wee should endure the heate of the day, So in the Evening the pretious wages of the vindication of Religion, Liberties, and Lawes, are to be received by both Kingdoms, and will enrich wee hope to our unspeakable Ioy, the present Age, and the Posterity with Blessings that can not bee valued, and which the good People of England esteeme more then Treasures of Gold, and willingly would have purchased with many thousands. Wee doe not plead that Conscience, & Piety have moved some men to serve GOD upon their owne cost, and that Justice, and Equity have directed others, where the Harvest hath been common to consider the pains of labouring, and the charges of the Sowing, yet this much may wee say, that had a forraine Enemy, intending

tending to reduce the whole Iland into Popery, made the first assault vpon our weaknesse, We nothing doubt, but the Kingdome of England, from their desire to preserve their Religion, and Liberties, would have found the way to beare with us the expense of our resistance, and lawfull defence, how much more being Invaded, although not by England, yet from England, by common Enemies, seeking the same ends, we expect to be helped and relieved.

We will never conceiue that it is either the will, or the well and honour of England, that wee should goe from so blessed a worke after so many grievous sufferings, bearing on our backes the insupportable burdens of worldly necessities, and distresses, returne to our countrey empty, and exhausted, in which the people of all Rankes, Sexes, and conditions have spent themselves, The possessions of every man, who devoted himselfe heartily to this cause, are burdened, not onely with his owne Personall, and particular expense, but with the publicke, and common charges; Of which if there be no reliefe, neither can our Kingdome have Peace at home, nor any more credit for Commerce abroad: Nor will it be possible for us, eyther to aide, and assist our friends, or to resist, and oppose the

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restlesse, and working wickednesse of our Enemies : The best sort will lose much of the sweetnesse of the enjoying of their Religion, and Liberties, and others will run such wayes, and undirect courses, as their desperate necessities will drive them into. Wee shall be but a burthen to our selves, a vexation unto others, of whose strength we desire to be a considerable part, and a fit subject for our enemies to worke vpon for obtaining, their now disappointed, but never dying desires.

We will not alledge the example of other Kingdomes, where the losses of necessary and just defence had beene repaired by the other party, Nor will wee remember what helpe we have made according to our abilities, to other reformed Kirks, And what the Kingdome of England of old, and of late hath done to Germany, France, and Holland, Nor doe we use so many words, that England may be burthened, and we eased, or that this should be a matter of our Covetousnesse, and not of their Iustice, and kindnesse ; Iustice, in respect of our adversaries) who are the causes of the great miserie and necessity, to which we have beene brought : kindnesse, in the supply of our wants, who have beene tender of the welfare of England as of our owne, that by this equality and mutuall respect, both Nations may
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be supported in such strength, and sufficiencie, that wee may be the more serviceable to his Majestie, and abound in every good work, both towards one another, and for the comfort and reliefe of the reformed Kirks, beyond the Seas, that we may all blesse God, and that the blessing of God may be vpon us all.

The English Peeres demand concerning the Preceeding Article.

Whether this be a positive demand, or onely an Intimation of the charge, thereby to induce the Kingdome of England, to take your distressed estate into consideration, and to afford you some friendly assistance.

The Scottish Commissioners answer to this Demand.

We would be no lesse willing to beare our losses if wee had ability, then we have beene ready to undergoe the hazard; But because the burthen of the whole doth farre exceed our strength, We have (as is more fully conceived in our Papers) represented to your Lordships, our charges, and losses, not intending to demand a totall Reparation, but of
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such a proportionable part, as that wee may in some measure beare the remanent, which we conceive, your Lordships (having considered our reasons) will judge to be a matter, not of our Covetousnesse, but of the said Iustice, and kindnesse of the Kingdome of England.

Proposition of the Peeres to proceed to the other Demands during the debate of the Scottish losses.

That in the Interim whilst the houses of Parliament take into consideration, your demand of losses, and damages, you proceed to settle the other Articles of the Peace, and Intercourse betwixt the two Kingdomes.

Answer to the Peeres Demand.

Wee have represented our losses, and thereby our distressed Condition ingenuously, and in the singlenesse of our hearts, with very great moderation, passing over many things, which to us are great Burthens, That there might be no difficulty, nor cause of delay on our part, hoping that the Honourable houses of Parliament, would thereby be moved
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at their first Conveniencie to take the matter to their consideration.

We doe not demand a totall Reparation, Nor doe wee speake of the payment, till wee consult about the settling of a solid peace, at which time the wayes of lifting, and paying the money, may bee considered; Wee doe onely desire to know what proportion may be expected. That this being once determined, and all impediments, arising from our by-past troubles, removed, Wee may with the greater confidence, and more hearty consent on both sides proceed to the establishing of a firme and durable peace for time to come.

It is not unknowne to your Lordships, what desperate desires, and miserable hopes our Adversaries have conceived of a breach upon this Article; And we doe foresee, what snares to us, & difficulties to your Lordships may arise upon the postponing and laying aside of this Article to the last place.

And therefore that our Adversaries may be out of hope, and wee out of feare, and that the settling of Peace may bee the more easie: Wee are the more earnest, that, as the former Articles have bin, so this may be upon greater reasons considered in its owne place, and order.

Your Lordships upon the occasion of
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some motions made heretofore of the transposing of our Demands, doe know, that not onely the substance, but the order of the propounding of them, is contained in our Instructions. And as we can alter nothing without warrand, the craving whereof will take more time then the Houses of Parliament will bestow upon the consideration of this Article, So are wee acquainted with the reasons yet standing in force, which moved the ordering of this Demand. And therefore let us still be earnest with your Lordships, that there be no halting here, where the Adversaries did most, and we did least of all, by reason of the Iustice, and kindnesse of the houses of Parliament expect it.

Answer of the Parliament to the preceeding Demand.

Resolved upon the Question.

That this House thinke fit, that a friendly assistance and reliefe shall be given towards supply of the losses, and necessities of the Scots, And that in due time this House will take into consideration the measure and manner of it.

The Scottish Commissioners Answer.

As wee doe with all thankfulnesse receive the friendly, and kind resolution of the Parliament concerning our sixt Demand, And doe therein acknowledge your Lordships noble

noble dealing, for which we may assure that the whole Kingdome of Scotland will at all occasions expresse themselves in all respect, and kindnesse, So doe we entreat your Lop^s. to represent to the Parliament our earnest desire, that they may be pleased, how soone their conveniencie may serve, to consider of the proportion, wishing still, that as we expect from our friends the Testimonies of their kindnesse and friendly assistance, So the justice of the Parliament may be declared, in making the burden more sensible to the Prelats, and Papists (our enemies, and Authors of all our evils) then to others, who never have wronged us; Which will not onely give unto us, and the whole Kingdome of Scotland, the greater satisfaction, But will also (as we doe conceive) conduce much to the honour of the Kings Majesty and Parliament. Wee doe also expect that your Lordships will bee pleased to report unto us the Answer of the Parliament, that wee may in this, as in our former Articles, give accompt to those who sent us.

*The Peeres Demand upon the above written
Answer:*

We desire to understand, since, (as we conceive) the particulars are like to require much time, whether wee may not from you let th Parliament know, That (whilest they are

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debating of the Proportion, and the wayes how their kind assistance may be raised) you will proceed to the agreeing of the Articles of a firme and durable Peace, that thereby both Time may be saved, and both sides proceed mutually with the greater cheerfulnesse and alacrity.

The Scottish Commissioners Answer to the preceeding Demand.

As we desire a firme Peace, so it is our desire that this peace may be with all mutuall alacrity speedily concluded. Therefore let us entreat your Lordships, to shew the Parliament from us, that how soone they shall bee pleased to make the proportion knowne to us, that wee may satisfie the expectation of those, who have entrusted us, (which we conceive may be done in a short time, since they are already acquainted with all the particulars of our Demand,) we shall stay no longer upon the manner and wayes of raising the assistance, which may require a longer time: And yet we trust will be with such convenience determined, as may serve for our timous reliefe, But remitting the manner and wayes to the opportunities of the Parliament, shall most willingly proceed to the Consideration of the following Articles, Especially to that which we most of all desire, a firme and blessed peace.

Jan. 16.th

FINIS.



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